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## THE PEACE-MAKERS

FRANCIS GREENWOOD PEABODY

HARVARD UNIVERSITY

When the momentous news of an armistice in the world-war stirred vociferous multitudes to turbulent rejoicing, they were thrilled by the one overwhelming thought that peace at last had come. The war was at an end, and it must be the last of wars. A huge wave of grateful surprise surged up from the common level of national life and broke into a foam of high emotion. The thought of millions flashed across the sea by the wireless telegraphy of the spirit to those who on land and water and in the air had borne the part of America in the great adventure; and this message of thanksgiving could find no better words than the ancient Beatitude: "Blessed are the Peace-Makers, for they shall be called the children of God."

As the tumult and the shouting die, however, one is led to ask himself whether there was not something premature in this unmeasured self-congratulation. Was the war over when the fighting was done? Was the cessation of bloodshed, however longed-for and welcome, the assurance of an epoch of peace? Were there not enemies still left to meet, and battles to win, as threatening as on the plains of Flanders or the mountains of Italy? Should not one recall Milton's great words in his sonnet to Cromwell:

"Much remains  
To conquer still; Peace hath her victories  
No less renowned than war; new foes arise,  
Threatening to bind our souls"?

No sooner was the armistice secure than it was succeeded by further and bewildering problems of national and international readjustment; and the sense of finality which had suddenly possessed the popular mind was succeeded by a sobering sense of continuity and comprehensiveness. The work of the Peace-Makers, instead of being completed, was seen to be just begun. The new issues which confronted the nations might be less tragic than the decisions of war, but they were likely to be far more subtle and beset by more insidious perils. The celebration of an armistice was indeed justifiably jubilant, and in millions of homes there was fervent thanksgiving that young men were to be no longer food for shrapnel and bombs; but this conclusion was after all only the beginning of a vast process of conciliation, and the festival was one of anticipation rather than of achievement, of hope rather than of peace.

When one turns with these chastening reflections to the Beatitude which sprang to one's lips as the message of the hour, he finds this larger and saner view of the problem of peace-making impressively anticipated. For who were these blessed, or happy, people who, according to the teaching of Jesus, should be called the children of God? They were not, it must be noticed, the Peace-Lovers, or the Peace-Talkers (*εἰρηνικολ*); they were the Peace-Makers (*εἰρηνοποιοί*), the constructive agents of tranquillity, the efficient contributors to security, the "mediators of peace" (Stier), or "they that work peace" (Alford). Here is quite another kind of blessing from that of peace itself. The Peace-Makers are not merely peaceable. They are not merely celebrating an armistice in war, but committed to a continuous and creative task. They are not rejoicing in the world as it is but rebuilding the world as it ought to be. They are not concerned with congratulation but with construction. That is what makes them "children of God," or gives them "the

rank of sons of God" (Moffatt). They are having a part in God's creative work. They are the people who, accepting the world as it is, with all its crudity, brutality, and even horror, propose to make a world which has the right to stay. It is a curious fact that the version of the Sermon on the Mount which each German child, under a militaristic system of religious education, must commit to memory, perpetuates a misinterpretation of the Beatitude. "Blessed," he repeats, "are the peaceable," or "those who are inclined to peace" ("Selig sind die Friedfertigen"); as though a sentiment were commended rather than a task enjoined; as though the blessing of Jesus might be claimed for pious declarations rather than reserved for creative actions. A leading commentator, himself a German, corrects the translation. "Not the Peace-Lovers," he says, "but the Peace-Builders, inherit the promise" ("Nicht die Friedfertigen, sondern die Friedestifter." Meyer).

In fact, when one proceeds from a single phrase of Jesus Christ to recall the dominating purpose of his ministry, it becomes evident that he was far less concerned with the maintenance of external peace than many of his followers and expositors have been inclined to infer. Peace is by no means a conspicuous word in the Synoptic Gospels. It is recorded indeed that the angels sang of peace on earth, but that blessing was conditional upon good-will among men. It is written again that the new teacher should "guide our feet into the way of peace," but that prediction was, first of all, of a way which must be followed before the end could be reached. The great words of the gospel are Righteousness, Love, Life. "Seek first the Kingdom of God and His Righteousness"; "Thou shalt love the Lord thy God and thy neighbor as thyself"; "I am come that they may have life." These were the antecedent conditions of peace. Given these, peace would follow; lacking these, peace

would be a mockery and sham. Peace, in a word, was not so much a cause to defend as a consequence to anticipate. It was not to be had for the asking or even for the praying; it had to be made; and that task of peace-making might involve struggle, delay, even defeat.

When one reviews still further the experience of Jesus himself it becomes evident that this creative task was his fundamental aim. For the obvious fact confronts us that Jesus never promised to his followers a world of unbroken peace, and that if he had done so his own experience would have refuted his teaching. Never was a career less peaceful than his, from the day when he fought with temptation in the wilderness to the day when he surrendered himself upon the cross. The Christ of the Gospels was not the non-combative, resigned, anæmic figure which Hebrew tradition and Christian art have conspired to create, but on the contrary the heroic, unflinching, sacrificial Master, whose word was with power and whose symbol of leadership was not a crown but a cross. The same Teacher of whom it was said, "The Lord of peace give you peace always by all means," said of himself, "Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather division"; and again, "I came not to send peace but a sword"; and yet again, "I am come to send fire on the earth."

Nor is this constructive doctrine an isolated teaching of the Sermon on the Mount. On the contrary, the same praise of peace, not as a cause but as a consequence, and the same summons to the creative task of peace-making, is heard both in the earlier Scripture and in the later books of the New Testament. "The work of righteousness," says the Prophet Isaiah, "shall be peace; and the effect of righteousness, quietness and assurance." Not peace first, that is to say, and as the effect of peace

a righteous world; but righteousness first and as the effect of righteousness — to be achieved as all effective righteousness has to be won, by victory over unrighteousness — a peace that is quiet and assured! “The righteous,” the same Prophet adds a little later, “. . . shall enter into peace.” Peace, in other words, is a quiet room of which righteousness holds the key. One turns the lock of duty, and enters by that door into peace. Not less impressive are the ancient condemnations of a way of life which reverses this moral chronology, and sets peace before righteousness. Such are they, the Prophet Jeremiah says, who are “given to covetousness . . . saying, Peace, peace, when there is no peace.” Such is the disappointment of those who have “sinned against the Lord . . . and looked for peace, but no good came.” “They shall seek peace,” says Ezekiel, “and there shall be none.” Such are “the prophets that make my people err, that bite with their teeth, and cry peace.” All these promoters of pacifism were engaged in fruitless enterprises, because they were crying for peace, or seeking peace, while tolerating covetousness, or sinning against the Lord, or biting with their teeth. The Prophet Isaiah sums up this doctrine of moral sequence: “There is no peace, saith my God, to the wicked.”

When one turns, on the other hand, from the Gospels to the Epistles of the New Testament, the same teaching of peace as the effect of righteousness is heard, like an echo of the Beatitude. “Peace,” the Apostle Paul writes, “will be rendered of God to every man that worketh good.” “Follow after the things that make for peace.” Peace, Paul says again, is the fruit of sacrifice. “Having made peace (εἰρηνηποιήσας) through the blood of his cross.” “The fruit of righteousness,” says James, “is sown in peace of them that make peace.” It is, in other words, not primarily peace which is to be sought, but the things that make for peace, the goodness that

worketh peace, the peace that is the fruit of righteousness. The teaching of Jesus seems to have so wrought itself into the instincts of his followers that they habitually thought, not first of peace itself, but of the making of peace through the more arduous and aggressive process of making a better world. "We look," says the Epistle of Peter, "for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, seeing that ye look for such things, be diligent that ye may be found of Him in peace." To look for peace might be to miss finding the new heavens and the new earth; but to look diligently for the things wherein dwelleth righteousness might be to be found of Him in peace.

Such then seems to be a consistent Biblical teaching, which finds its complete expression in the Beatitude of the Peace-Makers. A tranquillized and stable world is not to descend out of heaven like the New Jerusalem of the Book of Revelation; it must be built up out of the material of the world as it is on the foundation of personal and social righteousness. Peace, like happiness, is most likely to be reached when it is not directly sought. It is a by-product of conduct, a consequence of character. To secure it is not an achievement of armies or diplomatists alone. It is a comprehensive and continuous task of political reintegration, of social regeneration, and of moral restoration; and the blessing of Jesus is for those who, confronted by this vast problem of re-construction, proceed to make out of a shattered world a social order which has the right to permanence.

Who then at such a time, are the Peace-Makers? Who are these sons of God, who, after this cyclonic desolation and unprecedented disaster, are laying the foundations of stability? They are, of course, first of all, those who have fought for a righteous cause. The first step toward rebuilding a world is to rid that world of treacherous foundations and toppling ambitions. The

ground must be cleared before the building can begin. The first task of the Peace-Maker in a just war is to bring that war to a just close. The historian Tacitus — himself a Roman — in describing the Roman conduct of war, puts into the mouth of the British Prince, Calgacus, this terrific indictment: "Plundering, butchery, pillaging, they call by the false name of world-power; and where they make a desert they call it peace" ("Auferre, trucidare, rapere, falsis nominibus imperium, atque ubi solitudinem faciunt pacem appellant" — Agricola, Ch. 30). The words might have been written of the German legions which on the same fair fields of Gaul made a desert while they talked of peace. From that illusion of peace by subjugation and terrorism the world is happily set free. The Peace-Makers must be, not those who make a desert, but those before whom the desert shall rejoice and blossom as the rose.

And that is what has made these fighting Peace-Makers happy. It is an extraordinary fact that through these long, hard years those who have been most deeply involved in the tragedy of the time have found themselves lifted into an unanticipated exhilaration and joy! "Happy are the Peace-Makers," says the Beatitude; and that consciousness of having even the humblest part in the making of a world fit to live in has given to millions of gallant youths, not only the power to endure, but a strange contentment and peace of mind. This is the wonderful note which we have heard in messages from the front. An American boy writes to his mother: "This is a dirty, nasty job. There are rats at my feet and shrapnel at my head; but I would not be anywhere else or doing anything else for all the world." An American aviator, dashed to the ground on two successive days, writes in his diary, "These last weeks are the first time I have ever lived." Happy indeed are they who have thus passed from boyishness, or aimlessness,



or selfishness, to the supreme discovery of a man's work to do for something far greater than himself; from the life of pleasure-makers, or dream-makers, to the life of Peace-Makers. Out of the fire of the time they have snatched their blessing. Theirs is the Beatitude of the Sons of God.

We hear it sometimes prophesied that the tension of war is likely to be succeeded by a period of moral laxity and social degeneration; and it has been intimated that this was the experience of the United States after the Civil War. But was the outcome of that fratricidal conflict, on the whole, one of national reaction and decline? Many instances no doubt there were of public scandal and private demoralization; but was not the *morale* of the country as a whole definitely quickened by the experience of war? Slavery no longer tolerated; specie-payments quickly restored; and an unprecedented expansion of philanthropy and public service — these results of the war between the States were not marks of national degeneration. Unscrupulous adventurers from the North, it is true, invaded the South after the war; but in far greater numbers and with vastly greater resources there marched southward another army of teachers and missionaries, to fortify the white race in their struggle for existence and to train the black race for citizenship. The same general effect is likely, we may hope, to be the outcome of the present crisis. It may indeed happen that the sudden release from discipline and the exhilaration of home-coming will, in many instances, involve loss of restraint. But is it not far more probable that the total effect of this vast and tragic experience — this real descent into Hell which these young men have made — will be a sobering and chastening of character and a lifting of their view and duty above the level on which they had before habitually lived? This, we may confidently believe, is to be one of the

great mitigations of the vast calamity — that it has given to millions of youths a new range of thought, a new vision of service, a new respect for discipline, a new consent to loyalty and sacrifice, which may be forthwith applied to the service and redemption of a waiting world. May it not happen indeed that these youths, bringing back with them their fresh maturity and solemn experience, will come as missionaries of a new social order to the belated stay-at-homes of an unchanged world? Happy indeed will be such Peace-Makers if they shall bring with them, not only the strength to fight and kill, but the not less needed strength to confirm our courage and to reconstruct our world! It is that happiness of a conscious coöperation with the Divine purpose which may give to each such young soldier the title of a son of God.

Next to the fighters in the great army of the Peace-Makers come the counsellors. The destroyers of a bad world prepare the way for the master-builders of a new world. And what a summons is here for sagacity, for integrity, for magnanimity! Never in human history was a Divine judgment so sternly visited on ambition, cruelty, and faithlessness; and never was such a need of wisdom and disinterestedness in those who sit in judgment. Convicted the guilty must be, but without rancor; punished, but without bitterness; controlled, but by those who are themselves self-controlled. Peace will not be made until these preliminaries of peace restore the hope of the stricken world. The end of war is not in sight until victory is crowned with the same generous desires which have inspired the free offering of treasure and blood. Happy will be those Peace-Makers who thus rebuild the framework of the world; and happy this favored nation if the great words of our Chief Magistrate shall be confirmed by the will of the people. "The present and all that it holds," said President Wilson, in

announcing to Congress the terms of armistice, "belongs to the nations and the peoples who preserve their self-control and the orderly processes of their governments; the future to those who prove themselves the true friends of mankind. To conquer with arms is to make only a temporary conquest; to conquer the world by earning its esteem is to make permanent conquest. I am confident that the nations that have learned the discipline of freedom and that have settled with self-possession to its ordered practice are now about to make conquest of the world by sheer power of example and of friendly helpfulness."

So far we seem likely to be brought on the way to peace-making. And yet, beyond all the achievements of armies and navies and statesmen, lie the momentous problems of personal and private life, awaiting in their unprecedented complexity the generous service of the Peace-Makers. Among the many grave uncertainties of the immediate future, one thing seems certain — that the world will be of a different kind from that in which we have thus far lived. The vast transformation of industrial life which we are already witnessing; the growth in power and self-respect of the wage-earning majority; the extension of governmental control beyond the most sanguine dreams of revolutionists, and with scarcely a murmur of dissent; the increasing indifference to those details of religious opinion which have created the sects, and at the same time the deepening sense of a Divine purpose in the world, and the emergence from terrific experiences of suffering and sacrifice of a simplified religious faith — all these undisputable signs of the time point to a new era which calls for a new habit of mind and a new spirit of service. "There is no question," the Bishop of Oxford has lately said, "that the whole of our conception of civilization, the fabric of our civilization — national, international, commercial, and to a very

large extent religious, and almost more than all educational — had been built up on a basis of selfishness; and it has collapsed" (*The Hope for Society*, 1918, p. 16). But suppose that this new world were to be met by the old habit and spirit — of industrial contention, of partisan politics, of sectarian religion! What kind of peace would ensue? Would there not be another war to fight, perhaps more disastrous and prolonged than that from which we are just emerging? Is not the fearful Nemesis of anarchy which Russia and Germany are at this moment enduring, the inevitable reaction from autocratic control; and does it not have its solemn lessons for those nations which are now celebrating peace? When the Devil of the battlefield is cast out, may not seven other evil spirits invade an unprepared and complacent world — the devils of rapacious capital, of unscrupulous labor, of class conflict, of political partisanship, of social laxity, and of religious intolerance, and the last state of civilization be worse than the first? "The future of mankind," John Stuart Mill once said, "will be gravely imperilled if great questions are left to be fought out between ignorant change and ignorant opposition to change." What a call is here to the Peace-Makers, in their own vocations and within the circle of their own capacity, to establish on the ruins of an earlier world a social order which has the right to permanence!

Here, for example, are the threatening conditions of our industrial life, which have in them the possibilities of a war, more embittered, prolonged, and destructive than even the present conflict. What shall prevent that clash of interests which threatens to divide the forces of production into implacable foes? Peace in industry is not to be suddenly attained. It has to be made — through prolonged negotiation, through patient experimentation, through fraternal coöperation. Nothing in business affairs is more depressing today than to see an

employer or a corporation taken by surprise when industrial war is suddenly declared, and proposing to meet it by a patched-up, improvised, or insincere peace. It is as when in ancient Israel men were "given to covetousness, saying 'Peace, peace,' when there is no peace." And nothing, on the other hand, is more reassuring than any well-considered, forward-looking, declaration of principles — be it of a Labor Party or an employing corporation — any step, however hesitatingly taken, undisguised in intention and based on mutual confidence, in which peace is to be the effect of righteousness, a consequence of the things which make for peace. Such is the new opportunity offered to the Peace-Makers of the industrial world; and as they work out with discernment and good faith the Divine purpose for the future, they have won their right to the title of the sons of God. "The political mind," a discerning student of the times has recently said, "the legal mind, the historical mind, the religious mind — each will have its own contribution to make to the problem before us — that of diverting the life of nations from the path of strife to the path of coöperation. But in addition to these we shall need another and perhaps greater contribution from the trained *business mind* of the community. . . . To industry will fall the task of restoring prosperity to a well-nigh ruined world. May we not say, therefore, that it holds the key to the problem?" (L. P. Jacks. *Hibbert Journal*. October, 1918. P. 38.)

Nor is the war of industry the only field of operation for the Peace-Makers. Each undertaking which may secure a healthier or a happier world; each judicious campaign against disease, idleness, crime, or drink; each constructive enterprise for sanitation, education, or recreation; each step in the conservation of those men or women of tomorrow who are children today; each comprehensive movement of religious fellowship, caring less

for conformity than for consecration, less for the salvation of one's self than for the sanctifying of one's self for others' sakes — each such task of foresight and insight, undertaken without delay, has its place in the great work of peace-making. And here again is the reason why these self-effacing lives, concerned with all these varied forms of social service, are finding themselves, not only very busy, but, in a new and unanticipated way, happy in their work. They have come to understand the paradox of Christianity. They have found themselves in losing themselves. They are working righteousness and finding peace. They are learning the meaning of the Beatitude, "Happy are the Peace-Makers."

There remains, however, one further aspect of this law of peace-making which brings us still nearer to the heart of Christ. For after all has been said of peace as something to be made, it still remains true that not every one, even with the most eager desire, is qualified to be a Peace-Maker. A nation, as we are forced at this moment to recognize, cannot be a trusted instrument of peace so long as in its national character it does not seek the things which make for peace. A government which has tolerated piracy, poison, and plunder, and has broken with equal indifference the laws of God and man, cannot without repentance and delay, claim the blessing of the Peace-Makers. Its aims must inevitably be scrutinized and its motives suspected. Its Peace Offensive will seem likely to lead to an offensive peace. The only nation which can make peace is one whose hands are clean and whose motives are pure. Righteousness not only, as the Book of Proverbs says, "exalteth a people," but it alone gives to that people the right to become Peace-Makers.

All this which at this very moment is proving so true of nations is not less true of individuals. Only he can

give who has. Only he can lend a hand who has an honest hand to lend. Only he can control others who has self-control. The reason why Jesus Christ has become to the world a messenger of peace is not that his life was peaceful, but that through the stormy vicissitudes of his sacrificial career he possessed that peace which he promised to bestow. "My peace I give unto you," he said, but in the same sentence added, "In the world ye shall have tribulation." It was not peace of circumstances which he offered, but peace of mind. The control of circumstances through antecedent self-control made his life, though one of continuous conflict, seem to his followers the life of a Prince of Peace. He did not have peace—he made it; and that making of peace through suffering made him, as the Beatitude says, the Son of God.

It must be the same with the Peace-Makers of the modern world. Not every employer can establish peace with his wage-earners. They are quick with suspicion, sensitive to affront, conscious of power. Confidence cannot be suddenly grafted on a stock of distrust. Industrial peace must be a growth, not a makeshift. It is the effect of righteousness, the gradually ripening fruit of frater-nalism. The primary obstruction to industrial peace is not created by the inevitable conditions of the world of trade, but by misunderstandings, distrust, greed, stupidity. If an embittered class-conflict in industry is not to follow the war of nations, the Peace-Makers of the business world — both employers and employed — must not only lay their plans, but also search their own hearts, without delay. It is the same with the social service of the time. Not everyone who wants to help the poor or save the children or lift the fallen, can have the blessedness of efficiency. Leadership is the corollary of life. "When he putteth forth his sheep," it was written of Jesus, "he goeth before, and the sheep follow, for they

know his voice." A genuine and sympathetic life does not have to drive; it *draws*. The sheep know the tone of the voice, and follow. The Peace-Possessor becomes the Peace-Maker.

It is the same with the reconstruction of religion which now awaits the world. We talk much of the Christian unity which is to supplant the lamentable divisions of the Church; and movements and combinations multiply to indicate that the theological Peace-Makers are at work. It must not be forgotten, however, that these well-intentioned enterprises will succeed, not through the nice adjustment of conflicting claims, or the surrender of some truth for the sake of more peace, but through the deliverance of minds from small issues and the recognition of the simplicity which is in Christ. If in these deliberations any taint is perceptible of ecclesiastical ambition, or self-interested diplomacy, or denominational profiteering; if, as in international affairs, the rights of small Powers are ignored and the good of the world identified with the expansion of a single authority, then the end must be like a Prussian victory — not peace, but an armed truce; not unity, but revolution. The ecclesiastics may make a desert and call it peace. The Peace-Makers of the Christian Church, like the heirs of the same promise in politics and trade and social service, must be first of all obedient to the heavenly vision of a comprehensive and fraternal faith.

It is, then, with a certain sense of surprise that one is led back — even in these days which seem so absorbed in external events — to the undiminished authority of the life within. The chief difficulty in making peace with the Teutonic Powers is simply that we cannot trust them. The chief hindrance of peace in industry is simply the sense of wrong. The chief limitation of social service is in proposing to accomplish by machinery what can be done only by life. The first obstruction to religious



unity is in the undertaking of a great task by small people. Blessed indeed are the Peace-Makers, but they cannot be those whose motives are improvised or self-interested or half-hearted. The rank of the Sons of God is reserved for those who have something of the perseverance and wisdom of God. "The wisdom that is from above," said the Apostle James, "is first pure, then peaceable." Not peaceableness first, but purity; not safety first, but service; not an untroubled world, but an unclouded heart — that is the spiritual chronology of a Christian experience. It may not have been an accident that the Beatitude of the Pure in Heart immediately precedes the Beatitude of the Peace-Makers. The pure in heart, it is written, "see God," even amid the tragedies of war and the not less solemn problems of reconstruction; and that capacity for vision of the Eternal Purpose qualifies them for the further title of Sons of God, which is bestowed upon the Peace-Makers.